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WEEKLY REVIEW.

—THE latest return of judicial statistics in England shews that the number of cases which find their way to the criminal courts is decreasing, last year shewing a falling off of no less than 6,877 cases. The numbers of criminals said to be "known to the police" is only 28,000 now, compared with 35,000 ten years ago. The spendid prison-gate missions of various religious societies have had much to do with the decrease of the number of "regular" criminals, giving them an opportunity of returning to respectable life. There is little that is reformatory about prison life, and unless supplemented by the Gospel, a return again and again to the inside of the prison walls, is the fate of the large proportion of what is sometimes called the criminal population. A very notable decrease is recorded in the number of female criminals. In England, as in India, they form a very much smaller proportion of the criminal classes than the men.

—MAJOR SETON CHURCHILL has an excellent article in *The Rock* on "god-fathers and god mothers" in which he gives a *resumé of the history and duties of sponsors* in infant baptism in the Church of England. Of course, like every other form, it is liable to degeneration and abuse, as in a case we lately came across, of an absolutely immoral man and a practical atheist being appointed a god-father to an infant. Like infant baptism itself, its initial institution was good. The Christian Church has always, when in its best spiritual state, wished to dedicate the children of believers to Christ who has bought them. Even those bodies of Christians which most vehemently oppose infant-baptism often have dedication services for new-born infants. And the idea at the first of appointing two believers who should pledge themselves to look after the child's spiritual interests, of such infinitely larger importance than its temporal interests, was a natural and a good one. None of these forms require to be abolished in the Christian Church until it is inoculated through and through with the spiritual realities they represent, and the infant dedication services of some strict Baptist churches are a far more powerful protest against formal child-baptism than any amount of theology on the subject, useful as that may be. The child of every believer, in the Church of England or any other body, belongs to Jesus Christ, and a public acknowledgment of the recognition of this fact by the parents ought to be publicly made. God grant that there may soon be many thousands of children given over by their believing parents from their birth to God's work and for the extension of His kingdom, to be trained up from their earliest childhood, to love Christ better than they love their father and mother. So will their parents know a deeper, holier filial love on the part of their sons and daughters thus given to God, than would be possible any other way.

—MAJOR SETON CHURCHILL has another article in the *Rock* on the true meaning of the institution of Confirmation in the Church of England, that of giving its ministers an opportunity of "pointing out to the young believers, that it is their duty to make profession of their faith publicly." Like all other churches the Church of England started with a belief in the possibility of the conversion of children. It is an indisputable fact that large numbers now pass through the form of confirmation without having experienced a change of heart.

—ONE of the speakers at the Dasehra meetings spoke of Bishop William Taylor as one of the greatest *servants* the Methodist Episcopal Church had had. This is the right word to use. The word lord as applied to Bishops is entirely contrary to the spirit and the letter of the Scriptures.

—IT is well to remember continually the fact that in the Darjeeling district 141 out of the 144 tea-planters are vehemently opposed to the Government drink-traffic, *having signed a statement to the effect that* "The Excise shops established by Government in every bazar, public and private, and along every public road in the District, constitute a great public evil, involving grave injustice and injury to the local tea industry, and to the material and moral interests of the tens of thousands of tea coolies." It is useless to say that the Indian Government does not encourage drinking habits by its Abkari policy. A certain good missionary brother was rather hasty the other day in stating that "to be opposed to the Indian Government was to be opposed to everything Christian." One can hardly say that the Excise shops are Christian institutions. That would be on a par with the Mormon rum shops in Salt Lake City which belong to the Mormon Government, and have inscribed over the door the motto "Holiness unto the Lord." Christians must keep their allegiance for God first, and the Indian Government afterwards.

—THERE is not a single Bible missionary in Beloochistan, Afghanistan and the French possessions in Anam and Tonquin, nor in Siberia or any of the adjoining countries under Russian rule. Church of Christ, wake up!

—A COMPANY formed in England some years ago for the purpose of establishing High Schools for Girls has now no less than thirty-two, educating over 6,000 girls. The staff of 500 teachers costs £60,000 per year in salaries; £1,200 is spent every year in salaries and prizes. 20,000 pupils have been educated in them.

—LADY ABERDEEN lately very wisely said that "Christian women have to take care that movements for higher education do not become pagan." This is exactly the case with education all the way round in India. It is an unquestionable fact that some of the Indian Missionary Colleges have grievously degenerated since the days of their foundation. Establishments bearing the name of Christian which do not result in the "passing from death unto life" of immortal souls, are simply pagan institutions.

—THE value of the advocacy of women-barristers in the United States has been proved over and over again, especially in legal cases where women and children are concerned. An American libertine dreads to see a lady-lawyer acting as the prosecuting counsel in an illegitimacy or similar case. Women lawyers are so far unknown in Europe. The first one who has received the legal diploma for a European court is about to test her right to hold a brief in one of the Brussels courts. It will be remembered that the first lady-doctors in Europe were obliged to go to Geneva to pass their degrees. The last thirty years have seen as great a change in the matter of lady-doctors as the next thirty will see in the matter of lady-lawyers. In the United States the experience of the latter has been most useful in drawing up legislation on the lines of the English Criminal Law. Amendment Act of 1885, (Stead's Act.)

—TERRIBLE news is published by a Bengal paper from the tea-gardens at Assam. It is stated that the manager, Mr. Robinson, or his assistant, Mr. Yending, of the Mesaijan tea-estate, in the district of Lakhmipore, so severely thrashed a woman in delicate health that she was instantly removed to the garden hospital, where she died the day after. Her baby scarcely a month old, soon followed its mother for want of proper care and nourishment. Cruel and unatterably shameful beatings of men and women are also reported. Two hundred coolies, male and female, went in a body to Dibrugarh to complain to the Deputy Commissioner. The District Superintendent of Police takes sides with the oppressor, and telegraphs that he is not guilty of hurt causing death, but only of simple assault.

—THE *Baptist* has the following under the title of "Islam and Women."

Professor Virchow, who has lately returned from Egypt, charges Islam with the slow but certain destruction of every race over which it holds sway. The condition of the women is, he declares, so unhealthy that their offspring necessarily deteriorate from generation to generation. The veil, which is worn by every Mahommedan woman who respects herself, hinders respiration, the mode of dress hinders transpiration, and the manner of life—and especially the habit of sitting cross-legged—hinders circulation of the blood. Scarcely without exception, says Dr. Virchow, Egyptian women are anæmic, chlorotic and nervous. They suffer, moreover, from chronic indigestion and its immediate consequences; and they generally have weak hearts and are subject to frequent fainting-fits. But for the importation of

foreign women as slaves, the race would, he believes, have already nearly died out; for even the Kopts of Egypt have adopted the Mahommedan fashion of shutting up their wives and daughters. The slave-trade is now practically extinct and polygamy is disappearing. There is, therefore, nothing to counteract the evil results of the seclusion of the women. Henceforward the race is likely to deteriorate even more rapidly than hitherto; and the time is not far distant when it will be utterly without influence on the fortunes of the country.

Much of this applies equally to Bombay. Walking in the streets, one meets twenty men to one woman. That means that the other nineteen women are cooped up in an unnatural and unhealthy indoor life. Christ shall yet set our Hindu sisters free!

—One of the few Native papers that support Mr. Bradlaugh as so-called "Member for India," lately gloried in a case of *suttee*, which happened thirty miles from Cawnpore. It called it "devotion and self-sacrifice," such as could not be seen in European countries. It really was a case of suicide, in which the poor widow preferred death to the horrors of an Indian widowhood. The remarks of the editor of the *Christian* are more to the point. He says:—

Surely when a woman prefers death to the sorrows and penalties of widowhood, it is time that something drastic should be done to alter the custom that produces such a result, however antiquated that custom may be.

—The *Hindu* says on the subject of the raising of the Hindu woman:—

The kitchen should cease to be her world, the priest should cease to be her moral preceptor; cruel marriage laws should cease to rob her of her youth, and her mind should be opened by a high and liberal education * * * Our women know in fact no period of age corresponding to youth. From childhood they pass into premature womanhood, burdened with the thoughts of maternity. More or less the same is the case with our boys also. Before they finish the period of University troubles they are shackled with a family, and youths of both sexes become thoroughly unfit for a life of independence or for any deed of enterprise.

Thank God the Christian Church in India is bearing an unceasing witness on these points. There are yet multitudes of holy women to be raised up from amongst our Hindu sisters to work, and work publicly, for Christ.

—One of the London religious papers is grievously complaining of the heavy "demands upon Christian purses." Not one rupee out of ten is given in India that ought to be given, and we suppose it is the same in England.

—Rev. W. Evans Hurndall, M. A., in a recent address well said, "If any of you are troubled by attacks upon the Old Testament, I would say, remember how Christ referred to this portion of the Divine Word. He threw no shadow of suspicion upon any of its contents. He harped upon this string, 'It is written.' In the Great Temptation He triumphed by appeals to the Old Testament Scripture! My dear timid brother, you need scarcely fear to accept what your Lord treated after this manner." Mighty blessings are yet to spring forth to the world from a child-like faith in the Old Testament Scriptures, and those who, putting on the name of Christ as a cloak, try to undermine its authenticity are traitors alike to Him and to mankind.

—The Salle Rivoli, one of the vilest dens of Paris, has just been taken for the McAll Mission, and will shortly be opened for the purpose of Gospel preaching after cleansing and repairing. The McAll Mission is doing a grand work somewhat on Mr. Spurgeon's lines, as is also the Salvation Army in Paris on John Wesley's lines. These with Miss de Broen's work among the socialistic workmen of Belleville, and Miss Ada Leigh's Mission in the Avenue Wagram make up a quartette of centres of light which should illuminate the whole of that city.

—Mr. Henry Varley, the well-known London evangelist, is a proof of the fact that a man can be a most successful preacher of the Gospel, and yet intensely earnest on all matters which affect the social happiness and well-being of mankind in general. Mr. Varley is just starting for Australia, where he is about to reside with his family, returning to England every summer. A great farewell meeting was held in which the speakers made special reference to his boldness in reproving sin, whether it is found among the gilded aristocracy of the West, or the besotted sensualists of the East; to his skill as an expounder of the Holy Scriptures; to his clear setting forth of the Gospel, and his strenuous hold of evangelical doctrine; to his readiness in all sorts of Christian service; to his invaluable advocacy of social purity, his denunciation of bad men and of bad laws, and his valuable counsels to young men on certain avoided topics, and to his late utterances on inspiration. Mr. C. H. Spurgeon wrote saying that he felt heavy at heart at Mr. Varley's departure; because we have great need, in these times, of true, valiant witnesses for the truth, such as he has proved himself to be. He felt specially indebted to Mr. Varley for his recent defence, in the columns of a contemporary, of the doctrine of Biblical inspiration. After making all possible deductions, Mr. Varley computes that more than twenty thousand conversions have taken place under his Gospel ministry during the last thirty years. The United States, Canada, South Africa, Australia, and New Zealand have been visited in succession by him, partly at his own expense.

—When Mr. Hudson Taylor left North America after his missionary tour there, he did not go alone. Thirteen new missionaries for China accompanied him.

—To true workers there are no real hindrances, inasmuch as in them it is "God that worketh, to will and to do of His own good pleasure." All hindrances actually become helps in Christ; they are only transitory in character, and pass away. They are, indeed, stepping stones to higher things—victories covered over for the time being. Having divine faith, hope, and love, we shall be fully equipped to bring men to the Saviour.—*Musgrave Brown.*

—When Alexander was asked how he had conquered the world, he said, "By not delaying." This is a good hint for the spiritual warfare.

—When the question of the Sunday closing of public-houses has been brought before the great towns of England from time to time the majority in favour of closing is usually ten to one, many publicans voting for the boon. The following is the result in Northampton as reported in the *Christian*:—

The result of the polls of Northampton on the question of Sunday closing shows that 7,935 voting papers were filled up; of these 3,677 were in favour of Sunday closing, and 3,450 against it, showing a majority in favour of shutting up licensed premises on Sunday of 227.

Only 227 majority on the side of right, out of a total voting list of 7,935. Northampton is the place that returns Charles Bradlaugh to Parliament.

—Up to a certain age, nine-tenths of the faults of children are in reality the faults of their parents. The term "a disgrace to the family" denotes that this is partially recognized. Where there is no fault, there can be no disgrace.

—Canon Isaac Taylor, the "christian" champion of Mahomedanism, has written his promised article on the "Great Missionary Failure" in one of the most sceptical of the London Reviews. He says that it is a "crime" that the Missionary Societies "extract" a million a year from the English people, out of their thousands of millions. Canon Taylor will highly delight his sceptical readers and help them to harden their hearts still further against Christ and the claims of His kingdom.

—Principal Cunningham lately said that if a thousand of the churches of Scotland were burned, and a thousand of her ministers banished out of the country, it would be a good thing for her. Decidedly so, if they were banished to, say, India. England suffers from a plethora of preachers just as Jerusalem did after the five thousand were converted at the day of Pentecost. It may be that God will yet scatter the English Christians as He did those of Jerusalem.

—Among many interesting papers in this months' *All the World* is an article entitled "Bombay at Nights" by Captain B. B. Cox, Editor of the Indian *War Cry*. *All the World* is a Salvation Army monthly of a very entertaining character, calculated to interest people who would not care to read the *War Cry*. The particulars in the same issue about the party who have arrived with Mrs. Booth-Tucker are specially interesting. Surely such consecration as the following must bear fruit.

'My first thought was of home,' one lad told me, his face growing radiant with the mere recollection; 'and before answering the Chief, I wired home these words, 'Wanted for India!' and then in suspense I waited the reply. It came, I scarcely dared to read it; but what do you think it was; 'Our all is on the altar!' nothing more. It made me feel as I'd never felt before. I loved my father and mother with a new kind of love, ever so much deeper, holier and truer. Of course, then the last stick was cleared out of the way.

—Mr. Jesse Herbert, barrister-at-law has undertaken the acting editorship of *The Sentinel*, of London, the principal organ of the Social Purity Movement. Mr. Herbert has been identified with this movement for many years.

—In the North Carolina District out of six thousand Quakers, only 93 use intoxicants as a beverage.

—"Because I do not believe in a probation for men after death, therefore do I believe in sending the Gospel to all men before death!" Like a pillar of fire should we be guided by that definitive declaration that we shall be judged "according to the deeds done in the body." We know nothing about another opportunity for men in an "intermediate state," therefore will we send missionaries to them in our present state.—*Joseph Cook.*

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FIVE GREAT CONFERENCES.

Five great conferences have just been held in England, the Manchester Christian Convention, a great gathering of Christian workers of all denominations in the North of England, the Church Congress also held at Manchester, attended by representatives of the Church of England all over the country, the Annual Meeting of the Baptist Union, also held in the North of England, at Huddersfield in Yorkshire, the Annual Meeting of the Evangelical Alliance held in the South at Plymouth, and the Glasgow Convention held for four days in the largest building in the city and attended by Christians of all denominations from all parts of Scotland.

At the Manchester Convention, Mr. Champness, the Editor of *Joyful News*, and the most successful Evangelist amongst the English Wesleyans said: "We want

Ten Thousand more Missionaries,

yes, a million more—men and women who are prepared, not to wait until the Church sends them, but to go straight to the work. If I had waited till the Church sent me I should never have been a preacher. They did not think I could preach; and there perhaps they were right. They said I had no originality—the only original idea I had was that I should be a preacher. I replied if they would not have me, I would go out into the streets. We do not want men to wait for orders. Let those who are strong at talking about the weather just speak about the Sun of Righteousness: instead of saying, 'It's a fine morning,' let them say, 'God is shining in my heart to-day.' Here is a field as wide as as the world, and there are pulpits everywhere. We do not want, moreover, to wait till missionary societies send us out. Any Christian man who has an income ought to

Spend it to the Glory of God

and support himself among the heathen. It will come to that one day. If a fire is burning my house down, am I to say, 'I will have no water but what comes out of the fire-engine'? No; but I say, 'I will take a pail from anybody that comes along.'" Mr. Champness once had several hundred pounds. He spent it all for Christ and now has seventy evangelists under him. He is an old West African Missionary.

At the Church Congress, Mr. Celestine Edwards, a negro of the blackest type, was enthusiastically heard on the subject of the Demoralization of Heathen Races by the Governmental Drink Traffic. He said that "An evil more cowardly—a sin more barefacedly practised and impudently defended never existed." The Government of England in India was guilty of

Dressing a Lie in Snow-White Robes

to give the world the impression that they are doing heathen races some good by the introduction of the drink traffic as legitimate commerce. In England the Government knows that drink and crime go hand in hand, and that it is the mother of poverty and shame, yet it encourages the sale in India, and gives unlimited power to her traders, in spite of protests from Natives, wherever her flag flies. Mr. Edwards might have added, in spite also of protests from the employers of Natives, one hundred and forty-four planters in Darjeeling having lately protested against the forcing of Government drink and drink-shops on their employés.

At one of the Baptist Union Meetings, Mr. John Barran, M. P., dwelt strongly upon the need of

Native Missionaries in India.

He said that the Baptist Missionary Society must extend and increase their efforts with a view to raising up in larger numbers Natives of India who should be preachers of the Gospel. (Hear, hear.) It was in 1818 that Carey declared that the great evangelistic work of India would have to be done by the Natives of India.

At the Annual Meeting of the Evangelical Alliance the Rev. F. W. Macdonald said, "a man could not belong

Exclusively to his Church or Sect,

and the private rights of communities yielded to the larger rights of the kingdom of God. There was a free and common circulation of spiritual life through the various communities of Christendom. No church, no school, no period was self-contained or self-sufficing. A man bred in this or that church might be quickened into spiritual life by a breath from beyond its borders, *e. g.*, a clergyman's son was converted by a sermon of Mr. Spurgeon, (of the Baptists) and a deacon's daughter by a sermon of Mr. Aitken (of the Church of England). Mr. Moody's spiritual children were in all the churches on both sides of the Atlantic.

At the Glasgow Convention, Colonel Oldham said. "It was only when the Church received the Holy Ghost that the world was convinced of sin. It was a remarkable fact that

Not Once

in the Epistles were they told to pray for the Spirit. They had merely to receive Him. The next speaker was the Rev. E. H. Hopkins, who based his remarks on Acts xix. 2, "Have ye received the Holy Ghost since ye believed?" He was sure that question had presented a difficulty to almost every student of Scripture. It is clear that it is not possible to be a Christian apart from the Holy Ghost. But there is a fulness of the Spirit which may come after conversion. Those two blessings are not always simultaneous.

Epitome of News.

Saturday, October 20.

—The Jamsetjee Nesserwanjee Petit Parsee Orphanage, which has been established by Mr. Nesserwanjee Maneckjee Petit by way of perpetuating the name of his deceased son, was opened yesterday afternoon in the presence of a large and representative gathering of the Parsee community. The report states that reliable information was obtained by personal visits to the various local orphanages established for Christian boys and girls, which has undoubtedly stood those connected with the new institution in good stead. The boys will be given instruction up to the fifth standard, and will also receive religious and moral education. Arrangements have also been made to give practical instructions in carpentry, cane weaving, tailoring, printing, and, if funds permit, embroidery and gold and silver lace work. A gymnasium has also been established in connection with the institution for the physical development of the youths. About 100 have already been admitted.

—The great telescope at the Lick University in California has revealed wonders so great that the observers are unwilling to make them public until they are fully verified. The discoveries made through this new instrument will, it is said, create a revolution in long established theories. A new astronomy is predicted.

—Rev. H. Mansell, D. D., of Cawnpore, has just sent to the press a work founded upon Lange, but not a translation, called "Exegetical, Critical and Homiletical Commentary on the Minor prophets." It contains an introduction on the meaning, manner, kinds of, and general scope of prophecy in divine revelation. The Hindustani title is "Ambia i Asgar Ki Tafsir."

—The repair of the banks of the Yellow river demanded such expedition that railways had to be constructed and electric lights used to prosecute work at night. All that was a great object lesson to the Chinese, and in the face of prejudices which under ordinary circumstances would not have been overcome.

—The yellow fever is making great ravages in Florida. The *Northern Christian Advocate* says:—Words fail to describe the state of the afflicted city of Jacksonville, which is completely demoralized by fear. The population has been reduced to less than 13,000 by removal to places of refuge, and the people who remain are mostly in wretched condition. Business is almost wholly suspended. It is said to be quite impossible to buy provisions at the stores, and even the supply of medicines has failed through the death or the flight of the druggists. Special railroad trains are offered to carry the people out of the city into quarantine camps. Of course nobody is permitted to go at large into uninfected regions and not many attempts are made to escape by stealth, for the danger is very great in fleeing unattended. One family of seven persons that fled to a deserted town near by, all perished when the disease developed in their systems and their bodies were discovered some days after death. Jacksonville is not the only city of the State that feels the effect of the epidemic, although happily not many other localities are actually infected. Business is at a standstill everywhere and it is believed that fully 50,000 people have left the State, many of them never to return. It will require years of health and prosperity to restore confidence and bring back the frightened people. Just now the thing most needed is succour, and the North is preparing to respond generously to the calls for help.

Monday, October 22.

—About half past nine on Sunday night a fire was discovered on the premises of a dealer in Chinese curiosities in Kalbadavie, a principal street in Bombay. It quickly spread over the whole building but was eventually got under by the fire engines. The origin of the fire is attributed to "spontaneous combustion," and the amount of damage is estimated at about Rs. 73,000, and included the destruction of two thousand boxes of China tea, valued at Rs. 20,000; silk cloth of the value of Rs. 15,000; Japanese goods, worth Rs. 8,000 and type, valued at Rs 10,000; the value of the building itself being put down at Rs. 20,000. We understand that neither the owner nor the occupiers are insured.

—The servant who was suspected of the murder of the Parsee family at Dadar, has been arrested by the police and has made a circumstantial confession. He is a youth of but eighteen.

—The Queen has conferred upon the retiring Viceroy of India the title of Marquis of Dufferin and Ava and Earl of Ava in the peerage of the United Kingdom, which latter titles he has assumed by express command.

—Telegraphic news received from Peshawur states that the Ameer finds it necessary to go to Turkestan to arrange for the government of the Province. The proposed mission to Cabul will, therefore, not start.

—It is notified that six scholarships, tenable in England, established in February, 1886, will be shared by the Indian Universities as follows, Allahabad and Madras, in 1889; Punjab and Calcutta, 1890; Bombay and Allahabad 1891; Madras and Punjab, 1892; and Calcutta and Bombay, 1893.

—One hundred years ago the world was rated at 731,000,000, of whom 174,000,000 were Christians; now the population has doubled and the Christians trebled. One hundred years ago the Church was asleep on mission work, and the governments and nations opposed missions; now, with little exception, all welcome them. One hundred years ago English-speaking people had not one mission society; now they have 150 reported. One hundred years ago educated men could not be

induced to become missionaries, the work was too forbidding; now we have 7,000 missionaries, nearly one-third of whom are women; also 35,000 Native agents, 3,000 of whom are ordained ministers. One hundred years ago there were not 300 Christian converts among the heathen; now there are 3,000,000. One hundred years ago it was thought vain to hope for conversion from Mohammedanism; now in many parts, as Lahore, India, most of the leading Christian pastors are converted Mohammedans. Within the past two years more than 2,000 young men have gone from the United States and Canada, and are labouring with success. The Moravians of Germany have done good work, but to the Anglo-Saxon race, both sides of the Atlantic, are committed the oracles of God.—*Christian Age.*

—The late Head-master of Rugby, the Rev. T. W. Jex-Blake, has been paying a three months' visit to India, and communicates a valuable letter of over a column to the *Times*, enforcing the bitter need, and showing the work of missions in that country. He went to the Church Missionary Society stations at Agra, Amritsar, and Peshawur, to the Society for the Propogation of the Gospel's missions and to the Cambridge Missions at Delhi. He has been appalled by the sight of obscene ornamentation and imagery connected with the decoration of Hindu temples, as well as with the utter absence of modesty, in a country where mothers actually incite their children to vie with one another in impure language. He sums up the position in five points: 1. The profound vice and immorality of the Hindu religion, not to be understood until seen on the spot. 2. The innate religiousness of the Hindoo mind. 3. The possibility of winning India to Christ if we had sufficient enthusiasm. 4. All great religions are of Asiatic origin. 5. England's only title to India must be India's moral good.

Tuesday, October 23.

—Whitechapel was again wrought up to a high pitch of excitement on Sunday Sept. 30th, by the discovery of two more murders of fallen women in that district; bringing the number of those atrocities up to five within the past eight weeks. The Government having discontinued the practice of offering rewards in cases of murder, local firms and individuals have come forward and altogether, when the mail left, £1,200 had been offered for the detection of the one or more criminals concerned This includes £500 from the corporation of the City of London, as one of these last cases occurred just within their precincts.

—Two trading boats with specie belonging to a Bombay merchant, have been boarded by pirates in Persian waters, three of the crew killed, others wounded, and the money stolen.

—General Maclaine reports from Herat that all is quiet in Northern Afghanistan, news of Ishak's defeat and flight being now accepted by the troops and people as beyond all question.

—Mysore is arranging to transfer its local postal service to the Indian Post Office from the begininng of the next financial year.

—The Dowager Maharani of Dholepur, who has long been suffering from phthisis died on Sunday night.

—On Sunday last, 14th instant, the Rev. W. Carey, M. D. Pastor of the Simla Baptist Church, baptized seven Native converts. Of these, six were from the district and the seventh is in domestic service at Simla. All were Hindoos.

—Secunderabad was visited by a mild earthquake on Friday week and in the local papers several correspondents relate their experiences. A Native correspondent "takes the cake" however, for the description of the earthquake. The following is what he has to say on the subject: "An outbreak of an earthquake paid to this station a flying visit twice on Friday, the 28th instant at about 10-30 a. m. and 8-15 p. m. It did not prolong its stay long, but vanished after an elapse of a few seconds without any damage and loss of life. The current of earthquake each time passed from west to east. The Hindoos attribute this catastrophe to the ensuing famine under anticipation, and the Christian and Mahommedan religious books say it is an introductory symptom for the day of retribution."—*Indian Witness.*

—According to a Berlin correspondent, news has been received from Egypt to the effect that the tomb of Alexander the Great, which Dr. Schliemann sought in vain last winter, has now been discovered in Alexandria. The coffin is of marble, and is covered with beautiful decorations. Its breadth is about three feet and a half, and its height three feet. The skull of a man was found in it. The coffin was found in a brick vault, about twenty feet high, covered by about eight feet of earth. The keeper of the Museum at Boulak is going shortly to make a thorough examination of the tomb.

—It is proposed by the Minister of the Interior to obtain next year a complete census of the population of Russia, and upon the completion of it to introduce a more regular mode for future registration in towns and villages.

Wednesday, October 24.

—President Cleveland's action with regard to the Exclusion Bill has caused some excitement in California, more especially the suggestion in his Message that the Chinese now *en route*, or having return certificates, should be admitted to the States! Two thousand Chinamen, the Philadelphia correspondent of the *Times* states, are *en route* in various steamers, and 5,000 who have already arrived are out on bail, awaiting a decision on the question whether they shall stay. The Collector of San Francisco says, that when officially informed that the Bill is law he will prevent all Chinese from landing. Telegrams from Washington state that it is doubtful whether Congress, in view of the political uncertainty about the electoral votes of the Pacific States, will pass any Bill for the admission of Chinese.

—The Genevan mob incited by publicans and brothel-keepers has long been enraged with the Salvation Army. On Sept. 27th their fury reached a climax. During a meeting of the Salvationists the mob blocked the passage with stones and smashed the windows. The women poured in petroleum. Pistols loaded with powder were fired at the Salvationists. The police interfered, but were not heeded. At Neuchâtel the same thing took place. The meeting-house was stormed, the bars were torn from the windows, and the wood-work destroyed. The gendarmes drew their swords one man being wounded. The chief of police was struck and insulted.

—Pundita Ramabai, the author of that remarkable book "Hindu High Caste Women," and the eloquent champion of the claims of her Indian fellow-country women, says the *Daily News*, has taken farewell for the present of the Western world in which she has been labouring for more than five years past. Her parting address to friends both in England and America acknowledges "with joy and thankfulness" that a band of faithful friends in the United States have taken up the cause and pledged themselves to found one school-house for the child-widows, and to maintain it for ten years while the experiment is being tried.

—*The Times of India* says:—The application of the electric light to the night navigation of the Suez Canal is a great success. A paper recently published in a scientific journal shows that during the first fifteen months of the introduction of this new appliance only twenty-five vessels adopted the light, whereas in May of the present year 139 electrically lighted vessels made the passage, or one-half of the total number. The usefulness of the canal is thus vastly increased, "without an army of labourers, without a host of dredgers, without lapse of years without interruption to traffic." Many vessels now carry their own illuminating apparatus. This consists of a special steam-engine, with connected dynamo electric generator; a projector search light to 12,000 candle power, mounted upon a platform beneath the vessel's bows, and spreading over the water a horizontal fan of vivid light that clearly reveals the course half a mile ahead. There is also a second lamp, of 6,000 candle power, arranged to light up the vessel itself and a circular area around it. Vessels not provided with an electric lighting equipment may hire one at either entrance of the canal, and without causing serious delay.

—The same paper narrates the following incident:—A resident of Shepherd's-bush despatched from that suburb last June two post-cards around the world, one on the 6th of that month to Vancouver, *via* the Canadian Packet and Translantic route, and the other, two days later, to Hongkong, *via* Brindisi and the Suez Canal, with the requests that they might be re-directed to the original sender in London, the first *via* Yokohama, Hongkong, &c., and the other *via* San Francisco and New York, which, by the kindness of the addressees, was done. Consequently, one travelled eastward, and the other westward, the object being to ascertain the quickest mail route around the world. The result has been that the eastward card returned, and was delivered at Shepherd's-bush on August 17, after a quick passage of 70 days, while the other, or westward card, was not received in London until a month later—namely, September 17, after 103 days' journey. The estimated mileage that each card travelled is set down at about 22,100 miles, and was accomplished at the small cost of 3½*d.* for the eastward card, and 3*d* the westward one.

Thursday, October 25.

—The Commission appointed by the Government of India to enquire into the charges of corruption and bribery made against Mr. A. T. Crawford, C.S., C.M.G., late Revenue Commissioner, Central Division, commenced their sittings on the 23rd in the Council Hall, Poona. Thirty-three charges were preferred, thirty-two of bribery and the thirty-third of borrowing money from Natives, an illegal proceeding. Covenanted officers are prohibited from borrowing money from or placing themselves under pecuniary obligations to their subordinates and Natives within their official jurisdiction. Mr. Crawford pleaded "not guilty" to the first 32 charges. With reference to the 33rd (the last) charge, he said he was guilty of a portion of the charge. The Advocate-General stated that there would be evidence adduced directly connecting Mr. Crawford with receiving moneys, which, if not received by his own hands, was taken to his house and placed in his sight. Sindekar's examination occupied the second day. His evidence was much the same as in the Hanmantrao case.

—A few days ago the Beni-Israel students of the Free General Assembly's Institution met to present an address of congratulation to the Rev. Dr. Mackichan in connection with his appointment as Vice-Chancellor of the University. Mr. Joseph Ezekiel, on addressing the meeting, referred to the long connection of the Free Church Mission with the Beni-Israel community, dwelling especially on the services which had been rendered by the late Dr. Wilson to the Beni-Israel of Bombay and surrounding villages. He expressed the hope that the interest which had been shown in the children of Israel by the founder of the Mission, and those who were associated with him would continue to be manifested by the members of the Mission, as it had been through a period of fifty years down to the present day. Dr. Mackichan, in reply, thanked the students and the members of the Beni-Israel community present for the address and for

the cordial manner in which they had expressed their congratulations. He referred to the interesting connection which had always existed between the Free Church Mission and the Beni-Israel community and to the progress of education amongst the people of Israel in Western India, which was now bringing them more and more into connection with the University of Bombay.

—Modern "Macedonia" dates from 1878. It is the political name now given to that part of European Turkey known as Salonica and Bitolia. It has, roughly, a population of a million and a half. About 60,000 of these are Jews, nearly a half million are Bulgarians, nearly 400,000 are Greeks. The remainder are Mussulmans. The pure Osmanli Turkish Moslems constitute about one half of the total Moslem population. The Greeks and Bulgarians dispute for the rule of the country, but they have no valid claim to rule the other nationalities, and Macedonia therefore is a political cauldron and the "christians" need the light of the gospel as much as the people did when Paul was summoned to Macedonia.

—A curious fact revealed by the phonograph is that people generally do not know their own voices, yet they are able to recognize the voices of others.

Friday, October 26.

—The total number of deaths registered in Bombay during the week ending Tuesday, 23rd Oct., 1888, was 468, being 9 less than the preceding week and 54 more than the week ending the 18th Oct. 1887; 38 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 25; Brahmins, 14; Lingayet. none; Bhattias, 13; Hindoos of other castes, 222; Hindoo outcastes, 41; Mussulmans, 107; Parsees, 23; Jews, none; Native Christians, 12; Eurasians, 5; Europeans, 5; while the rate of mortality per 1,000 of the population was 25·60. There were 102 deaths from remittent fever, being 6 more than the last week and 27 more than the corresponding week of last year. There were no deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 86, 8, and 12 last week, against 69, 19, and 9, respectively, in the corresponding week in last year. During the week 346 births were reported in the different districts.

—The prices of food grains have risen twenty-five per cent. and upwards in Madras City. Elsewhere lately rather ominous reports of the looting of rice from the bazaars are arriving from different quarters, especially from the Ganjam district, were famine seems imminent. The latest official report, dated the 6th instant, states that the rainfall is *nil* in Tinnevelly; poor in Tanjore, Trichinopoly, Madura, Coimbatore, Salem, and Balabar; and good elsewhere. The standing crops are generally fair, but withering in parts of Ganjam, Kistna, Tinnevelly, and Coimbatore. The want of rain is felt in these districts, and parts of Vizagapatam, Nellore, Cuddapah, Bellary, Kurnool, Tanjore, Trichinopoly, Madura, and Salem.

—Sections in the Railway Bill introduced into the Viceroy's Council yesterday, provided for the prevention and punishment of overcrowding, and required that in every passenger train one compartment of the lowest class should be reserved for women, and punished intruders into such compartments.

—The P. & O. S. N. Co.'s s.s. *Rome*, with the outward English mails of the 12th inst., left Aden for Bombay at 10 p. m., and the s.s. *Parramatta*, for Colombo, at 11 p.m. on Tuesday night.

—The rate of exchange is 1. 4. 17-32d.

—The case in which several Parsee youths were charged, at the instance of Superintendent MacDermott, with disorderly behaviour in the public street, outside the Fort Police Court premises, was further proceeded with yesterday before Mr. Crawley-Boevey. There were seven defendants at first; but two of them were discharged during the hearing of the case, this being the fifth hearing. His worship, in disposing of the case, referred to the law bearing upon the offence with which the defendants were charged. The disorderly behaviour here consisted in this that, after a couple of drunken Parsees were taken into the station house, it was endangered by a mob of riotous Parsees, who created a scandalous disturbance, cried "hurrio, hurrio," whatever that might mean, swarmed up into the station verandah, assaulted the police with some severity, and generally behaved in a riotous and disorderly manner. The police had in this case acted with great forbearance. They had got no broken heads; and his Worship was sorry for it. Had the police broken the heads of a few of those who committed the assault, as they would have been justified in doing, the difficulty of identification would have been lessened. His Worship thought the fourth defendant Perozsha Cowasjee's offence to be a very serious one, and sentenced him to fourteen days' simple imprisonment. The other defendants were each fined Rs. 20, with the alternative of fourteen days' simple imprisonment.

TELEGRAPHIC NEWS.

London, October 20th: A great meeting of Yorkshire and Derbyshire mine owners was held yesterday with the object of discussing the strike question. The owners regretted that an advance of wages was impossible in view of the prices at present ruling in the coal market. It was agreed that the Mayor of Sheffield, in conjunction with representatives from the miners, should examine the books of the owners and satisfy themselves as to the state of affairs.

London, 21st: The miners have refused to accept the mediation of the Mayor of Sheffield in their dispute with the owners, and forty thousand of them quit work in Yorkshire on Wednesday. The masters in North Wales and Lancashire have conceded an advance in the rate of wages.

Rome, 21st: It is understood that the speeches lately made by the Emperor William at the Quirinal have displeased the Pope The Vatican organ, the *Moniteur*, urges the German Catholics to persist in the struggle in favour of a denominational school.

Berlin 21st: Hamburg and Bremen have been formally included in the German Zollverein.

St. Petersburg, 22nd: The idea of a practical understanding between Russia and Turkey is gaining ground here.

Paris, 22nd: The French Cabinet have decided to introduce the Income Tax in France. The Chamber of Deputies are averse to the measure, and a Ministerial crisis is probable.

Ottawa, 22nd: The Canadian Pacific Rail way have posted a strongly manned and victualled train across the place where the Red River Railway is about to cross the Canadian Pacific line. The Manitoba Government supports the Red River line.—The Militia have been called out.

London, 23rd: The special Commission of Judges, appointed to enquire into the charges made by the *Times* against Mr. Parnell and other members of the Irish Parlimentary party, commenced its sittings yesterday. Sir Richard Webster, Q. C., in opening the case for the *Times*, repeated the charges and promised to furnish ample evidence to enable the Commission to judge the genuineness of the letters, the *facsimiles* of which had been given in the *Times*.

Allahabad, 23rd: Orders have been formally issued cancelling all arrangements made for the Cabul Mission, full confirmation having been received of the Ameer's intention to visit Afghan-Turkistan forthwith.

London, October 24th: Sir Richard Webster, in continuation of his address, traced the connection that existed between the leaders of the Land League and those who incited outrage in Ireland and America. He then cited letters showing that the League have rewarded persons who had been wounded in its service, and promised to mention the names of those who had furnished Mr. Parnell's letters to the *Times* and the price that was paid for them.

Simla, 24th: At the meeting of the Legislative Council to-morrow the Hon. Mr. Scoble introduces a Bill to consolidate and amend the law relating to Indian Railways. The Bill aims at securing proper and impartial facilities for traffic, and follows generally the lines of the English Railways and Canals Traffic Acts. The Governor-General is empowered, in cases of certain differences arising between individuals and railway administrations, to appoint a Commission to decide such differences. The Commissioners in such cases are to consist of a Judge of the High Court, a railway expert, and a member of the mercantile community or other persons.

Belgrade, 24th; The Servian Metropolitan has dissolved the marriage between King Milan and Queen Natalie.

London, 25th; At yesterday's sitting of the Parnell Commission, Sir Richard Webster produced Mr. Parnell's famous letter, and announced that he would call on Mr. O'Shea to prove Mr. Parnell's repugnance to sign the manifesto condemning the Phœnix Park murders.

A PROFITABLE BIRTHDAY.

The *Alliance News* tells a pleasant story of a temperance friend who lately celebrated his forty-ninth birthday at Smedley's Hydropathic Institution, Matlock. On hearing it was his birthday, a gentleman facetiously asked him for a song. Instead, he gave a recitation in praise of water. Before the day was out, as the result of his addresses and the discussions which followed, twenty-five persons had signed the pledge. A hop-merchant determined to give up his business, and amongst other signers were many of influential social and commercial station. Since returning home several gentlemen have written this earnest worker letters of thanks. One had induced his wife to sign, and they were clearing out their large stock of wines spirits, and beer.

TWO LITTLE OLD LADIES.

(By H. Maud Merrill, in *St. Nicholas.*)

Two little old ladies, one grave, one gay,
In the self-same cottage lived day by day.
One could not be happy, "because," she said,
"So many children were hungry for bread;"
And she really had not the heart to smile,
When the world was so wicked all the while.

The other old lady smiled all day long,
As she knitted, or sewed, or crooned a song.
She had not time to be sad, she said,
When hungry children were crying for bread.
So she baked, and knitted, and gave away,
And declared the world grew better each day.

Two little old ladies, one grave, one gay;
Now, which do you think chose the wiser way?

The Christian says:—A large number of ladies of high social position are endeavouring to get the Sunday morning delivery of shop parcels abolished, and are pleading also for a whole holiday on Sundays for the *employées* of the large shops. We trust the movement will meet with the success which it deserves; for, perhaps, no place are the shop assistants worse off than in Paris in the matter of Sabbath rest.

MRS. DORA M. GLADWIN.

The news of the death of this devoted lady will come as a shock to her many friends in all parts of the country. Widely known as she has been, as wife of the Pastor of the M. E. Churches at Cawnpore, Agra, Nagpore, and Secunderabad; then as one of the pioneer leaders of the Salvation Army in India; and latterly as the friend and succourer of the outcast and the fallen. But so it is, she is gone, and her record is on high, while her work will live for years to come in the hearts of her spiritual children, and of the many to whom she has extended a helping hand and afforded a fresh start in life.

Mrs. Gladwin was the sixth daughter of the late Henry Miles, Esq. of H. M. Customs, Bombay. The education of Mrs. Gladwin and her sisters was entrusted to the Rev. George Bowen, who acted as private tutor in the family for twelve years. During her childhood and youth the family were members of the Scotch Free Church, but it was not till the visit of Bishop Taylor to Bombay and during the revival conducted by him, that the turning point of her life came, and she knew that henceforth she could live no longer to herself but to Him who died and rose again. Her conversion was sudden, clear, and decided. She left once and for all the world and the things of the world, joined the Methodist Episcopal Church that Bishop Taylor organised for his converts, and at once took an active part in Christian work. This was in 1871. In 1874 she was united in marriage to the Rev. Wallace J. Gladwin, then Pastor of the M. E. Church at Cawnpore. In 1882 Mr. and Mrs. Gladwin joined the Salvation Army on its formation in Bombay, then went on to open Madras, and afterwards Calcutta and Colombo. Many earnest workers remain as fruit of their labour in the Army, some of whom are still in that organisation, and others in various parts of the mission field, while others have preceded Lieut. Gladwin, as she was then called, to the heavenly Home. While in the Army Mrs. Gladwin did not shrink from any form of self-denial to which she felt called, singing and speaking from house to house, and walking the streets of Bombay, where she was well-known by everybody, in Native costume and with bare feet. When in 1885 from a combination of circumstances, Mr. and Mrs. Gladwin felt as strongly called to leave the Salvation Army as they had been called to enter it, Mrs. Gladwin did not lose her love and friendship for the Army and its methods, and often remarked that if she had been young and strong, she would have been fighting under its flag still.

After this a new sphere of labour was found in Rescue work in Bombay, and in the care of the Home of Hope which came into her hands from other members of her family at that time, and has since been worked in connection with the Purity propaganda to which Mr. Gladwin devotes himself. Besides the usual class of cases received into such Homes, many destitute, friendless and deserted children and girls passed through Mrs. Gladwin's hands to institutions in various parts of the country. Also babies of all sizes were cared for, and judiciously placed out with those who were ready for Christ's sake to take and train a child for Him. Thus many childless homes have been blessed and young lives rescued from future misery and shame.

It was little thought that Mrs. Gladwin's work was so nearly done. What was thought to be but a passing ailment from which she had suffered for the last three months increased in force, and brought her to a condition of weakness from which she was unable to rally. During this last illness she was under a cloud spiritually for a time, her spirit weighed down by her bodily affliction, but some days before the end the cloud lifted, and her spirit rejoiced in the Lord. She said, "I'm going to Heaven," repeating it in Hindustani, "*upar jata.*" When asked if she was happy in Jesus she said, "Yes, very happy, He is the Lord of Lords and King of Kings, *the, the, the* only one." Many sentences were emphasised with repetition in like manner. To each of her boys she said "Give your heart to Jesus, you 'll be *so* happy, say to Jesus, my sins, my sins, my sins, I give to thee." Once as if speaking to herself she said, "not a spirit, it has a form inexpressibly beautiful, beautiful, beautiful." For the last few hours her sufferings were intense. Her spirit passed away at 6-30 on the morning of Wednesday Oct. 24th.

The Funeral.

A large number of friends and relatives gathered at three o'clock at the Home of Hope for a last look at the face of the departed. A short service was held before starting for the cemetery. "Jesus, lover of my soul," was sung, 1. Cor. 15 ch, was read. Dr. Mackichan offered prayer and spoke briefly. At four the funeral party left the house and the long procession of more than thirty carriages lined the streets on the way to Sewree. Among those who accompanied the remains to the Cemetery were severel Salvationists in their picturesque costume, a young woman who had only arrived from England on the previous Monday to engage in Rescue work in Bombay at Mrs. Gladwin's request, and several representatives of the Social Purity movement in Great Britain. The service at the grave, conducted by the Rev. W. E. Robbins, was very short and simple, "Lord THOU hast been our dwelling place in all generations," were the first words that rang out clearly in the solemn hush as the procession halted at the side of the grave, and then all joined in singing "In the sweet bye and bye, we shall meet on that beautiful shore."

"I shall be buried here" Mrs. Gladwin said a few months ago when she visited the cemetery at the funeral of a friend. We little thought then how soon her body would be carried to its last resting place. But she is not there, it was only the poor worn suffering body that was laid away in that beautiful spot. The spirit that lived and worked and testified so consistently for Christ we knew was even then rejoicing in His presence. And as we looked away beyond the grave into that other world where she has gone, the words she often sang with such a ringing joyousness came back to us like an echo of the angels' song,

"Then palms of victory, crowns of glory
Palms of victory I shall bear."

There is not the shadow of a doubt that she is now enjoying the inheritance which by faith she received down here, and though an empty place is left in her home circle which can never be filled, we know that it is well with her.

E. H.

RECENT ANSWERS TO PRAYER.

At the Headquarters of the Young Women's Christian Association, London, where many Secretaries of the various departments are busily employed daily, so varied and perplexing is the character of the appeals, the tax on time and sympathy so great, that often special subjects have to be left to be prayed over during the night, no other time being available. The writer was working in the foreign department for some weeks last summer, corresponding for, and generally carrying on the registry, which was commenced especially to provide safe situations for young women of all classes. Unfortunately many of the girls get tired of waiting if nothing suitable is heard of in a day or two; they accept anything that is offered them, and, too late, find out that they are caught in a trap

One day on going through the books, the writer came to the name of a German girl ("M. K.") and for some unaccountable reason felt very troubled about her. She had no previous knowledge of the girl, being fresh to the work. She therefore questioned the other Secretaries, but no one knew anything about her, except that she had seemed a nice girl, had been once or twice about a situation a few weeks previously, and not hearing from her since it was supposed she had found one somewhere.

But still the troubled feeling would not be lulled to rest. Three of the Secretaries then agreed to pray all night about it if necessary. They met and pleaded earnestly with the Lord, until about midnight, when one said, "I feel sure God has heard our prayer; we shall hear something in the morning."

They separated. The next day as soon as the office was opened, in walked M. K, crying, saying that at twelve o'clock the night before, she had managed to escape from a house of ill-fame, to which she had been entrapped. She had made every effort to escape without success till then, when she had found an area window unfastened and had fled unheard.

The same Secretaries after the writer had left were much pained on reading of the existing state of things in India. They began praying daily (giving part of their dinner hour for the purpose), for some method to be devised by which miserable victims of the awful system of licensed sin might be reached, and especially that the Lord would call some one out of their midst to go out for this work. In answer to that appeal the writer, who knew nothing of these prayers, felt strongly that God wanted her for this work, offered her services to Mr. Gladwin who was appealing for workers in Bombay, and was accepted. God does bless earnest united prayer. May these instances encourage all Christians to be more prayerful, and to pray more in faith.

M. M. R.

—One day at a time!
It's a wholesome rhyme!
A good one to live by—
A day at a time!

HOW THE LORD CALLED ME TO INDIA.

In reading a short sketch of Mr. Hudson Taylor's life, which appeared in *The Christian*, a few sentences interested me especially, telling of the time of his return to England, and of his endeavour to get others to go out as missionaries.

His attention was soon called by God to this verse, "Pray ye the Lord of the harvest to thrust forth labourers into His harvest." From that period he left off urging others to volunteer, and gave his time to tell of the needs of China, and to pray for the thrusting forth of labourers. His marvellous success we all recognise, and see how the Lord provides money, as well as men and women, many of those who have been "thrust forth" according to Mr. Hudson Taylor's prayer not only going at their own expense but providing for others as well.

I am one of those who have been recently "thrust forth" from an exceptionally happy home to serve the Lord in India.

There having been changes in our family this year, I began to see that home claims were not what they had been, and that if I was wanted to leave home I could do so.

These thoughts became more and more distinct, and I told the Lord I was willing to go anywhere or be anything for Him, as soon as a definite call came.

For some years I had been wishing to give up jewelry, feeling it to be unsuitable to a Christian, but I was loth to do so, as all had been given to me by those I loved. When jewelry was asked for at a Missionary meeting this year, I felt that the time had come to take a definite step and give it all to the Lord. I had not realized much before, the joy of giving to Him that which costs one something to give. May not the cause of the want of power in the lives of many Christians be—that they do not prove the Lord, by bringing their tithes and their offerings into His storehouse.

Dress had become a constant worry to me. To dress simply and yet please my friends and relations seemed impossible; so after hearing a sermon on "Lay aside every weight," I recognised that fashion was my weight to be laid aside. With far less difficulty than I expected I was able to take to a plain dress in which I feel much more at home than in my former bonnets and dresses; and now that I have not fashion to consult, I know dress will not occupy half the time and thought which was necessary before. I had the joy of knowing before I left home that two of the girls in my class have decided to dress plainly, and I believe that my change of dress helped in the conversion of one of them.

On the 20th of May this year I was reading my daily chapter, (Matt. 19th) in the Richardson Union, and wondering what the Lord would say to me that day. I came to the 21st verse, "If thou wilt be perfect, go sell that thou hast and give to the poor, and thou shalt have treasure in Heaven, and Come, follow Me." As I read the words, the Lord spoke them to me as personally as He did to the young man, and from that moment I knew that if I did follow Him, I must go to India.

Since then, to obey the command in the spirit of the words has been the aim of my life. The message came distinctly in the morning, but in order that there should be no mistake it was repeated the same evening—for my father read the same story in the ordinary course of reading at family prayers.

After getting my parents' consent, the the next thing to be considered was ways and means; and again referring to my orders, the way was made plain. I had a little money, not enough for an income, but if I sold all that I had, I had plenty for outfit, passage, and enough to last me awhile. This matter was made very plain and easy for me; and the money will last all the longer because the verse so undoubtedly calls me to the relinquishment of luxuries. Among the readers of this account are there none who can sell out and say literally to the Lord—

> Take my life and let it be
> Consecrated Lord to Thee.
> Take my silver and my gold
> Not a mite would I withhold.
> Take myself and I will be
> Ever, only, *all* for Thee.

Does not the voice of the Lord ring out in many homes of luxury in England, and in India saying. "Sell that thou hast, and Come, follow Me." "He that hath ears to hear, let him hear."

L.

THE SYMPATHY OF CHRIST.

There is no subject more consolatory and fitting at this time when reports reach us of the departure of loved ones far and near, than the sympathy of the Lord Jesus Christ.

In one sinless Christ are combined both the Godhead and manhood. Being a perfect man, Jesus is able to sympathise with the human race, and being God is able to extend that help which His heart of sympathy sees that the bereaved one is in need of. Although the Lord Jesus Christ is seated in high authority at the right hand of the Father, yet He is present with all His brethren and sisters here. His human nature is enthroned at the right hand of God. A Lamb as it had been slain. But His divine nature is omnipresent, and fills all space, and is, of course, present in every disciple's home. It is very comforting and encouraging to know that His divine nature is perpetually bringing in information to His human heart of love, regarding the circumstances and needs of His children in this world, so that it beats in full sympathy towards them just as if He were constantly by their side.

Oh! my afflicted brother, my sorrowing sister, in the subject at the head of this letter, there is a magazine of comfort. You find human nature to be mutable and inconstant. Earthly friends, you find, cannot enter deeply into your sorrows, and so fail to elicit that sympathy, which is absolutely, under the circumstances, necessary. But think of Jesus. Every pang you feel with all its agonizing acuteness is completely known to Him. "His heart is made of tenderness. His bowels melt with love."

> "Touched with a sympathy within,
> He knows our feeble frame;
> He knows what sore temptations mean
> For He has felt the same."

Oh! how the Son of God suffered in this world. "He came to His own, but His own received Him not." The Pharisees and Scribes hated Him, and sought every possible opportunity to destroy Him: their rancourous bitterness reached its climax when they ruthlessly cried out, "crucify Him, crucify Him. Oh! how He groaned in His soul over the wilful wickedness and deceit of men's hearts, and even over the unbelief of those who were His disciples. He saw through the vista of ages the unfaithfulness of many of His followers. The cross with all its shame and insufferable agony was ever present before Him. Look into dark Gethsemane: there see the Son of God prostrate in the dust, and in the intensity of His agony shedding great drops of blood. He lived a life of continual mortification and self-abnegation. He went down into the deepest depths of sorrow and suffering, and is therefore fully qualified to sympathise with all His suffering people.

"Does He bring His people into 'the valley of Achor,' that is of bitterness? Does He take from them the idols of their affection, and cut off the desire of their eyes with a stroke? Are they called to weep for the dead, and to bemoan the loss of dear departed ones? Are they left forlorn and cheerless in this world, friendless and desolate? Let them think of the house of mourning in Bethany, of the grave of Lazarus, and of the bereaved sisters; let them meditate on the brief but pathetic record, 'Jesus wept.' Sacred tears! pledges of His sympathy and love to His afflicted mourners to the end of time. He knows how to wipe away our tears, for He Himself has wept! He can cheer the forlorn and desolate, for He was Himself forsaken of all, and left alone in His anguish! Sorrowing mothers, He knows the intensity of your grief, and does indeed sympathise with you as He did with that weeping mother whose only son was carried out to the graveyard (Luke vii. 11-15). What a beautiful picture of Him do we find in the parable of the prodigal son! What tender regard for his mother in the moment of His agony (John. 19: 26-27). See His profoundly deep sympathy as a brother when at Lazarus' grave."

Perhaps some sorrowing one is saying, this glorious Saviour, amidst the shouts of praises of angelic voices and the rich splendors of Heaven, will not notice me nor regard my cry for relief. Let me tell you trembling sorrowing one, that Christ is mindful of your sorrows, trials and temptations; therefore look unto Him with the fullest confidence. While He speaks roughly unto you, "He turns aside to weep." Tell Jesus everything. Follow the example of Hannah who told Him all her family and domestic troubles: I Sam. i. and ii; and that of Paul who talked to Him about the thorn in his flesh, II Cor. 12: 7-8; also that of Jehoshaphat, Asa and Hezekiah who prayed over their kingdoms and state-conflicts and letters.

"Multiplied cares and trials are only new avenues of acquaintance between us and heaven."

"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 15, 16.

T. E. F. M.

JABALPUR.

Pastor Tindale has organised a Hindustani and Tamil Methodist Episcopal Church at Jabalpur, the Rev. Jacob Samuel being Assistant Pastor. The latter helped the Presiding Elder and four Bands of Workers throughout last Sunday among thirty-four Open-air Scripture Schools attended by sixteen hundred and fifty one children (1071 boys, 580 girls) and eleven hundred and twenty-nine adults (801 men, 328 women) and he gives aid toward the fifty other schools which are held on week days. He enjoys hard work and has a happy way of teaching the Catechism, the Ten Commandments, the Lord's Prayer, and in preaching to the children and in giving each a Bible Text with picture (from the Lucknow M. E. Press), and to adults tracts (from the North India Tract Society, Allahabad.)

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, ditto.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mr. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

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SATURDAY, OCTOBER 27TH, 1888.

NOTES AND COMMENTS.

"Herein is my Father glorified, that ye bear MUCH fruit; *so* shall ye be my disciples."

Atheism outside the Church is not of very great importance, it is the atheism inside which is dangerous. This shows itself in various forms. We heard of a Zenana worker the other day, who "never spoke to the ladies she visited about Christ, they did not like it, but always spoke to them about 'the Great God.' To that they did not object." Of course she had never known such a thing as a conversion in her circle of work. We know another case of a bright young worker coming out at her own expense. On the voyage she is told by a "Christian" lady, a fellow-passenger who is returning to India, "You must not be disappointed if there are no conversions." Another passenger is a military chaplain who smokes and plays the piano at secular concerts on the ship. His theology as expressed at the Sunday morning service on board is that it is fanatical for the "Christian" to know that he is saved. May the Lord save all such missionaries as the foregoing, or save India from them!

At a case in the Bombay Police Courts some time ago in which some Parsees tried to obtain possession of a boy, a relation of theirs, who had professed conversion, the question of his age came up. He said that he had consulted a Brahmin astrologer, who had for two pice cast his horoscope, and who "by the stars" had told him that he was eighteen years old. His actual age was fourteen. Now it is only the word of God which will destroy superstition, and any professing Christians who neglect it will fail to build up a strong steady spirituality among their converts.

There are many praying for a "baptism of of power" who ought to be praying for a baptism of weakness, and asking for the fulness of the Spirit instead of seeking to be emptied of self. A celebrated Quaker preacher once said that the reason why many complained of their weakness was because they were not weak enough. As soon as they had come to an end of their own strength, they would naturally and automatically, lay hold of Christ's strength. Nature abhors a vacuum, and so does grace. As soon as we are empty of self, the fulness of the Spirit immediately takes place. "When I am weak, then am I strong."

"Straws show which way the wind blows," and perhaps some of the supporters of the Government drink traffic in India who sneer at the "missionary" agitation against the ruin of Native races by Government alcohol, will listen to some of their own class upon the subject. At what appears to have been an especially vile burlesque at a Madras theatre, nautch-girls being present, the following lines are reported by a Madras paper to have been sung. We omit the slang of the first part.

'Twas usual in the East in former days
To inculcate very strict teetotal ways,
No Oriental tasted alcohol,
But now we've changed all that—
Ask young Bengal.

The damnation of the youth of India by the Government drink traffic, as expressed in this song "was received with great applause." As the curtain is, as it were, drawn aside by this Madras paper, and we look on these supporters of the drink policy of the Indian Government, we feel as though we had had a glance into the depths of hell. Nothing but the power of Him who cast out devils when on earth, can suffice to attack this evil.

Hudson Taylor says—

There are now 150,000,000 opium users in China. In 1856 he went with Wm. Burns to Swatow, headquarters of the distribution of opium in that district. Children, and even wives, were sold for the sake of procuring this deadly drug, and this represents the sum of all villanies and miseries, combining all the evils of drink, slavery and immorality.

One of the heaviest problems for English Christian patriots to solve is how to avert the just wrath of God upon the English and English-Indian Governments for first forcing this unholy traffic upon the most populous Empire of Asia.

AN expected famine is telegraphed from the Ganjam district, Madras Presidency, as follows:—

There has been no rain in Aska, in the Ganjam district, for more than a month. The result is an utter failure of the crops and much distress. Grain is selling almost at famine prices. The merchants are said to be unwilling to sell. Famine is reported to be imminent.

During the great famine eleven years ago when so many lakhs were sent out from charitable persons in England, these same merchants in the Central Provinces hoarded their grain in the midst of the starving millions and would not sell. The C. P. Railways were lined with huge stacks of bags of this hoarded grain. Just when the famine and the prices were at the highest point and the merchants were thinking of selling out, a totally unprecedented and unexpected period of rain suddenly began and destroyed it all, the grain rotting in the sacks. These merchants are the very men who in order to merit salvation, will not kill a mosquito and who feed ants with meal.

"AND SITTING DOWN THEY WATCHED HIM THERE."

"And they crucified Him. . . . and sitting down they watched Him there." Again and again is it necessary to fix the attention of the Christian Church strongly on this point. Christ bearing the sins of every believer on the cross, is the central fact of Christianity. Not simply Christ, but Christ the sin-bearer is the essence of Christianity. Amidst all the thousand-and-one conceptions of God that exist, all are fallacies except the one that sees God in Christ. But it is not sufficient to only see God in Christ. It is His will that we should see the truth that underlies John I. 1-18 and see plainly that the Parsee idea of God, the Mahomedan idea of God, and the Brahmo Somaj idea of God, are all distorted, and that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." There is only one true picture of God that has ever been painted and that is the life of Christ on earth. But it is His will that we should get further than this, and we have no abiding spiritual peace until we do. "The Lord hath laid on Him the iniquity of us all," is the only successful motto for the Evangelist. The most advanced Holiness teacher can only come back to this first principle, and reiterate it. "My pride, and my unbelief, and my uncleanness, were laid upon Him, and therefore they are not on me, and I am free to go in and out of the presence of the most Holy God." By this faith alone are we fully saved. There can be no success so long as the passage, "*For I determined not to know anything amongst you, save Jesus Christ,* and Him crucified," grates upon the ear. We rejoice to preach a Gospel which places the coolie or the sweeper on exactly the same terms for salvation as the Rajah or the Viceroy.

THE *BOMBAY GUARDIAN* AND CHARLES BRADLAUGH, M. P.

Some weeks ago Mr. Bradlaugh, the atheist, had an article in his paper, the miscalled *National Reformer,* in which he violently attacked *The Bombay Guardian* for daring to expose his doctrines on moral matters. Since then we have received a letter from a person who appears to be his lawyer, residing at Allahabad, couched in much meeker language, in which we are requested to deny the fact that Mr. Bradlaugh has ever attempted to keep these teachings secret. When Mr. Henry Varley, the celebrated London evangelist, opposed the return of Mr. Bradlaugh to Parliament on the ground of his unnatural and lustful teachings on married life, Mr. Bradlaugh threatened him with a legal action. The same thing had happened previously to this when Mr. Alfred S. Dyer published a letter from a medical man on the same subject in the London *Sentinel.* If Mr. Bradlaugh does not wish these unnatural ideas of his kept secret, why does he object to their public exposure? We repeat that which we said when first alluding to this question, that the only time that a certain sin which Mr. Bradlaugh advocates is mentioned in the Bible, Jehovah is represented as striking the wretched man dead who committed it. This is the passage in our remarks that Mr. Bradlaugh seems to be most specially stirred by. It affords a proof of the mighty power of God's own Word that this should be the case. In spite of his professed atheism, deep down in his heart Mr. Bradlaugh knows as well as we do, that these things are wrong, and that God is against him in them.

HOPE FOR BRADLAUGH.

"Presumption and profanity, ignorance and insolence, have never before been exhibited with such amazing recklessness." So says the London *Baptist* on M. Renan's new work called ".The Life of David." Renan's last work of any importance was a novel so gross that even Paris protested. It purported to give the scene on the day preceding the destruction of the world. The farther man gets from God, the more corrupt he becomes, until at last the infidel sinks into depths unknown to the Mahomedan or the Hindu. Bradlaugh in England, Ingersoll in America, and Renan in France, are three types of this. And yet the Christian should work with hope even with such men as these. We remember a case in South London of a wretched old man who used to come to a mission-hall there, and give away infidel tracts to all the young converts. A more faithful servant of Satan could not be found in the Metropolis. And yet the time came when even he was caught for Christ. As he was sitting in the back of the mission-hall one night, waiting till the meeting should be over, the leader of the gathering felt led by the Spirit to give out again, and again, and again, the hymn with the chorus "When the general roll is called, shall I be there?" The simple words fastened themselves on the old man's conscience, and struggle as he would he could not get rid of them, until at last he came up to the front of the meeting to be prayed with and for. From ten o'clock that night until two the next morning, faithful souls were pleading with God for him, until at last the light came into the dark heart, and the old man who had come the night before for the purpose of attempting to destroy the faith of others, went out of the mission-hall in the early hours of the morning a new man, and became one of the most useful workers in the mission. Charles Bradlaugh's own mother was a godly woman and died a rejoicing death. It is said that she emphatically stated her belief on her death-bed that the time would come when Charles would be converted. Her other son William, who is the infidel's brother, is a most successful evangelist and Editor of the *Anti-Infidel,* a paper devoted to the upholding of that faith which his brother so vainly attempts to destroy. "Whosoever shall fall on this stone (Christ) shall be broken: but on whomsoever it shall fall, it will grind him to powder," is true of everyone who dashes himself in feeble fury against the Rock of Ages. "At the feet of Jesus every knee shall bow," is as true of Charles Bradlaugh as of every other mortal man. God grant that it may be, as his mother believed, in this life, instead of the dread Day of Account!

THE REASON WHY
OF THE EPIDEMIC OF CRIME IN CEYLON.

The *Bombay Guardian* has already reported the unprecedented flood of cases of burglary in Colombo, and the almost reign of terror resulting therefrom. "One who knows" writes a most valuable letter to the *Ceylon Observer* of the 13th ultimo, and traces the whole state of things back to the licensing of vice by the Government, when the authorities provided doctors, police, hospitals and other appendages to houses of ill-fame, instead of setting their face against them and eradicating these centres of crime. The Editor observes in a leading article on this letter that, "The passage from licentiousness, usually accompanied by drunkenness, to crime against property and even life is only too easy and too common in actual life." He goes on to tell of the institution of many of these haunts of vice and "haunts of thieves also, no doubt, and used for the reception of stolen goods." The Cinnamon Gardens Division of the town and the Fort are especially chosen by the traders in vice. Speaking of the Whitechapel murders, the Editor of the London *Times* advocated the ascertaining and publication of the names of all *landlords* of houses of ill-fame. The Editor of the *Ceylon Observer* proposes to carry out a similar plan for Colombo. We are sure that it would be a successful method to direct the punishment chiefly against the strongest criminal, and the man who knowingly lets his house for immoral purposes is the one who should be attacked. The plan of punishing the weakest criminal only, the woman, is cowardly and is never successful. Paris, so notorious for its seething vice under its outward respectability is a good instance of this. For three centuries past its policy has been to punish the immoral woman, and leave alone the man who is her companion in sin and the wealthy landlords of the houses they frequent. Paris has in consequence sunk lower and lower in the quicksands of corruption. The Divine method of dealing with a band of criminals is to visit with heaviest wrath the strongest. Let the Ceylon and Indian Governments do likewise and they will succeed. The following article quoted by the same paper from the *Freeman* is worthy of re-production.

WOMAN AND CIVILIZATION.

History speaks with one voice here. The rise and fall of empires runs on the same lines as the elevation and degradation of women. The strong and imperial races, from Egypt down to modern England, have reverenced their mothers and treated their wives as equals. It is always woman who inspires the great deeds which man's rough hand executes; and heroic sons have never yet been born except from Spartan-like and revered mothers. The Jew drove out the Canaanite because he went with honourable women in his camp to confront a race of fornicators and harlots; rough Sparta beat cultured Athens in the long strife for pre-eminence, because Sparta trusted its women, while Athens kept them in prison; the glories of Greece paled before the rising power of Rome, because Rome's matrons were revered, while Greece, with its gorgeous art and civilization, had lost the inspiration of noble woman's trust. Rome fell when its women had forfeited dignity and purity, before the onslaught of Teutons whose women

had the first place at every festive board and in every hero's song. Even our own Norman fathers conquered the Saxon because the Norman's chivalry to woman was opposed to the Saxon's boorish disregard of her claims. And those half-forgotten Aryan fathers of the Hindu race who marched through the Himalayan passes to the conquest of that great Fatherland came linked hand in hand with equal wives, revered mothers chanting war-songs to brave sons, and spurring them on to possess that land on which womanhood has now become a thing of shame and a prisoner without hope. Everywhere history repeats the same moral, that the degradation of woman means the demoralization of man, and that if you would reinvigorate and rejuvenize a nation you must begin by restoring woman to her God-appointed place.

MISSIONARY RE-INFORCEMENTS.

Amongst the passengers who landed at Bombay on the 22nd inst., from the steamship *Thames* are the following,—

Miss Florence E. Leonard, from Bristol England, to itinerating evangelistic work in the villages around Ludhiana, in connection with the Society for the Promotion of Female Education in the East.

Mr. Robert McCollough, from Kingston, New York State, U. S. A., who goes to Ahmednagar, Bombay Presidency, to be Professor of Natural Science in the College of the American Board at that place. Mr. McCollough intends to add Native evangelistic work to his duties as Professor as soon as he has acquired the vernacular.

Miss Margaret M. Rumsey, from Chippenham, England, to Rescue work in Bombay, in connection with Mr. Gladwin's Mission.

The Rev. S. S. Alnutt, of the Cambridge Mission, Delhi, returns to his work after a vacation in England, as also do Miss Andrews and Miss Pogson of the Society for the Promotion of Female Education in the East, Ludhiana.

At the last meeting of the Free Church of Scotland General Assembly held in Inverness in May of this year, Professor T. M. Lindsay, D. D., of Glasgow, and the Rev. J. Fairley Daly, B. D. of Renwick Free Church Glasgow, were appointed as deputies to visit the Missions of the Church in India. Mr. Daly has just arrived in Bombay, but Dr. Lindsay failed to connect with the Mail at Port Said, so will not arrive until next week. They expect to be in the country for six months at least, and during that time they will visit all the stations of their own Church and hope to have many opportunities of seeing the work of other churches. They have been enjoined to enquire carefully into the questions of the Liquor Traffic and Social Purity and will generally interest themselves in all that affects the highest interests of the Indian people, but they are specially to enquire and report as to what extent it may be possible to increase the amount of direct evangelistic work, to eliminate gradually the non-Christian element from the teaching staff in the schools and colleges, and to secure that instruction in secular subjects in so far as it is given in these schools and colleges will be as small a burden as possible on the funds placed at the disposal of the Foreign Mission Committee.

The *Young Soldier* reports a recent children's meeting at Tunbridge Wells:—

Eva said, "Praise God, I have given Him my all, when I was vexed, or people wanted me to do what I didn't want to, I used to say, 'Oh, bother,' but now I say, 'Praise the Lord!'"

Annie—"God helps me beautifully at school. When they teaze and try me, He keeps me from answering back. My desire is to see my school-mates saved."

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Fourth Quarter. Lesson V.

Sunday, Nov. 4.

Joshua vii : 1-12.

Subject :—Defeat at Ai.

I. Introductory.

1. *Golden Text :* Incline my heart unto thy testimonies, and not to covetousness.—Psa. 119. 36.

2. *Home Readings :—*

M. Defeat at Ai .....Josh. 7. 1-12.
Tu. The cause of defeat.....Josh. 7. 16-26.
W. Presumption and defeat.....Deut. 1. 37-46.
Th. Punishment of disobedience. Lev.26. 13-20.
F. God's omniscience .....Psa. 139. 1-12.
S. Sin will not be unpunished. Prov. 1. 24-33.
S. Prayer against covetousness. Psa.119.33-40.

3. *Memory Verses :*—10—12 inclusive.

II. Historical.

The importance of the fall of Jericho could not be over estimated. It was the key to the whole country. But its easy conquest begat in the hearts of the Hebrews spiritual pride which needed to be checked, and it was useful for them at the outset to learn how utterly helpless they were without the help of the Lord. It was exceedingly rash to expect, without the divine sanction, to capture a walled town of twelve thousand with an army of three thousand. But the Lord permitted them to carry out their plan that they might be taught a useful lesson. The occasion of the sad defeat of their enterprise was the sin of Achan. Because of that the Lord went not up with them. Concerning this defect a writer has said: "In this next expedition the Israelites suffered a sudden check. Three thousand men marched against the neighbouring city of Ai, but were repulsed with loss. The discomfiture implied the abandonment of their cause by the great Giver of Victory—their abandonment—guilt. The lots were cast to discover the offender. The lot of condemnation fell on the tribe of Judah. Among the families of Judah, it fell on the family of the Zarhites—of that family, on the household of Zabdi—of that household, on Achan the son of Carmi. The criminal confessed that he had purloined from the part of the booty consecrated to God, a rich garment of Babylonian work and some silver. He was stoned, and his remains, and all his property, burned with fire." After this signal punishment of the great sin which was thus miraculously disclosed the army moved forward and by a clever stratagem at once overcame and destroyed the city.

Ai means a *mass, or heap, of ruins.* It was a very ancient city, being mentioned, as Hai, in Abraham's time. (Gen. xii : 8, xiii : 3.) It seems to have been rebuilt after its destruction by the Israelites. Aiath of Isa.x : 28 is most likely the same. The men of Ai are mentioned in the return from the captivity. (Ezra 11 : 28; Neh. xi : 32.) It was east of Bethel but its exact site is not known, although the modern Tell-al-Hajan is supposed to be the place.

III. Exegetical.

1. *The children of Israel committed a trespass.*—As the commandment not to touch anything pertaining to the doomed city was given to the children of Israel as a body, (vi : 18), and "the silver and gold, and vessels of brass and iron" were consecrated unto the Lord, (vi : 19), and the Hebrews as a people were warned, when one man sinned it involved the whole community and brought it under condemnation. *Achan.*—This man was of the tribe of Judah and three generations of his peopleare given. Carmi, Zabdi, or Zimri, (1 Chron. ii : 6), and Zerah, or Zarah, who was the son of Judah by Tamar (Gen. xxxviii : 30), his daughter-in-law to whom he was not married. Achan was afterwards called Achor which means *trouble* (1 Chron. ii : 7). His genealogy is given probably to show that from a parentage so infamous the decendants would not be carefully trained in the fear of the Lord.

2. *Joshua sent men from Jericho to Ai.*—After the fall of the city of Jericho the next thing was to push on into the interior. Ai was about two miles from Bethel, standing on high ground.

3. *Let not all the people go up.*—The spies were confident that "two or three thousand men" could take the place and it would be useless to march the whole army thither. They showed over confidence in their strength. Had the whole army gone thither, under the circumstances, it would have been ignominiously defeated.

4, 5. Three thousand men were accordingly sent up against Ai, who soon came flying back leaving thirty-six of this number upon the field. The hearts of the people melted and fear took possession of them, not only because of the strength of "the men of Ai," but because they evidently saw that the Lord was not with them.

6.—9. The effect of this defeat upon Joshua was depressing in the extreme. He was not prepared for such a reverse after the glorious victory of Jericho, and the assurances of success which had been given him. He went through all the form of humility before God: rent his clothes, fell on his face, with the elders put dust on his head and continued to supplicate before the Ark until eventide. In his prayer Joshua has a fourfold pleading. (1). He first asked God why he has brought His people over the Jordan, if He would now destroy them; for it would have been better if they had been content to stay in the land east of that river, (ver. 7). (2), The additional element that Israel has fled before his enemies. (ver. 8). (3), He pourtrays the great danger if the Canaanites hear of *this*, (ver. 9). (4,) God is *Himself*, as it were, concerned. "What will thou do for thy great name." (ver. 10) (Lange.)

10—12. In these verses is given the Lord's reply to Joshua. *Get thee up.*—It is better to be actively engaged in trying to find out the cause of the defeat than to be lying on the face all day. *Israel hath sinned.*—The cause of the defeat was not in God; the fault was in themselves. They had sinned and transgressed His covenant, and this in a fourfold manner. (1). They have taken of the accursed thing. (2). They have also stolen. (3). They have dissembled. (4). They have put it among their own stuff.

Therefore the children of Israel could not stand.—There was sin in the camp and until that sin was hunted out God would not be with them any more. Upon the punishment that came upon Achan, Clarke remarks: "The inhabitants of Jericho and all that they had were accursed; therefore they and all their substance were to be destroyed. The Israelites took of the *accursed thing*, and therefore became accursed with it. This was certainly understood when the curse was pronounced. Every man who touches this property shall be involved in the same execration. Achan therefore was sufficiently aware of the risk he ran in taking any part of the anathematized thing; and when viewed in this light, the punishment in inflicted on him will appear to be perfectly just and proper."

IV. Doctrinal.

1. Every thing unlawful is an *accursed thing.* And every one doing wrong has "committed a trespass in the accursed thing." No one sins without violating a known law, willingly

2. The sin of each individual affects the whole community. Even secret sins are injurious to others besides the perpetrator. God is often hindered in His great work by the sin of some individual.

3. God's anger is not an ebullition of blind passion, but a holy displeasure against the unrighteousness of men. When this unrighteousness is removed God's anger ceases, as the close of our chapter, ver. 26, shows. (Lange.)

4. The sorrow and humility of God's chosen people over the failure of God's people and the defeat of His purposes is ever profound and sincere and only God himself can raise them up.

5. However secretly we may conceal our wickedness, yet God knoweth it, and sooner or later will bring it to light and due condemnation. (Benson.)

V. HOMILETICAL.

1. However shrewdly men begin a thing is does no good except in so far as God gives it success. For if God is not with us all it lost. (Cramer.)

2. When God goes with us into the field the mightiest foe cannot hurt us, but where God is not we cannot resist the weakest enemy. (Bible. Tuh).

3. The sin of Achan. A notable instance of the progress of sin. 1. It enters by the eye; 2. Sinks into the heart; 3. Actuates the hand; 4. Leads to secrecy and dissimulation. (Clarke).

4. O reader! Have yon any secret sins? Give them up. They will cause defeat, arouse the anger of God, will surely be found out. (Num. xxxii. 23), and will be awfully and eternally punished.

"WHAT SHALL I SAY TO GOD?"

BY S. F. SWIFT.

It has haunted us for months, that question! The torn scrap of paper on which we saw it first, lies before us as we write But we see it no more clearly than we have in the weeks gone by, when it has been tucked away in a portfolio or shoved into one of our office pigeonholes. Would to God it might follow others as far and as persistently!

"The hour of death had arrived," ran the story—"that hour when the doors of eternity open to receive the souls of men The son was watching his dying father, and wondering and waiting to hear what words he would say, when the silence of the death-chamber was broken by the awestruck question,

"'*Bill, what shall I say to God?*'"

What should he say, indeed? He had never know Him. He had thought of Him perhaps, in life as a far-away Being Who brought about explosions in the coal mines and let accidents happen in the iron works. And here he was with the door just opening into what they called "eternity," and the consciousness forcing itself through his dull brain that that was only another way of saying "into the presence of God."

"What shall I say to God?"

There, let us leave him. We shall know soon enough what he found to say—you and I! When the dead—small and great, stand before Him; when the long leisure of eternity gives what corresponds to "time" for men to say out all that the presence of the Truth Ineffable forces from them, and "time" for you and me to hear all God would have us hear, what if we learn all too late, just what that blind, ignorant, sinful old man has to say to God of *us*.

Some one is answerable, some one is accountable for his going out into the dark to render account to an unknown God of the deeds done in the body, of the sins unblotted by the Blood which was meant to cover them. If the some one is you or I—if we pass next before that Throne to tell *our* story and find it fits strangely into his—if—if—if—! Oh, one does not need to go beyond that judgment instant, "that awful moment poised for weal or woe" to paint the horrors of the *second death!*

"What shall I say to God?"

Do we live, those of us who call ourselves Christians, redeemed, saved—so that we could answer that question without embarrassment or hesitation or sickness of heart?

"I aim to keep my accounts so square with heaven," we heard a man say once, "that I can feel every night as I leave my office, that if I stepped over the threshold into eternity, it would be all right, and I should be quite clear that I had transacted my business and written my letters exactly as if I had known it was my last day."

Do we live like that? or do we have an unacknowledged, half-defined feeling, that although we "believe" and "hope" and "trust" our sins have been pardoned, we should still like a week or two's warning before we entered on our face-to-face with God?

He will ask you about your next-door neighbor. He will want to know about the men and women who frequented that public-house you passed every day on your way to the train. He will be interested in the fate of that little maid-servant who left you in a hurry and went, you were never quite sure where.

What shall you say to God?

He will ask you for an account of the days and the hours, of your words and your looks, of the use you made of your health and your strength, of the profit you reaped from sickness and sorrow. He will ask what use you made of your knowledge, of the principles you had educed from the facts of history, of your familiarity with the people and the customs and the needs of different countries, of your acquaintance with the laws of sociology and heredity.

What shall you say to Him? Of the thousands of men and women like that dying man whom the puzzle of the question had never come before till the moment when it had to be straightway answered? Of the calls for help you passed unheeded? Of the hours that you gave to His service and the days that you kept for yourself? Of the sermons you listened to, comfortably and critically, while unfed souls starved at the street corner?

"For all these things, God shall bring us into judgment."

What shall you say to God?

What if you should not recognize your Lord when you see Him? The Lamb in the midst of the throne—the tenderness that is in the midst of the Almightiness—"this same Jesus"—will be the Judge to Whom we shall give account? Strange, if many of those

"Who make the cross their watchword,
Of Jesus Nazarene,"

should fail to recognize Him as utterly as they have failed to recognize His cross in the painful duties, the difficult limitations, the irksome task which He offered them on earth! They will be looking for the Christ of the stained glass windows, for the Christ of the Doré Gallery, for Sir Noel Paton's Christ!

"I have to thank you to-night for a new idea," said a ceremonious young man, planting himself before us the other day, at the close of a drawing-room meeting. We lifted eyes tired of scanning the faces before us, for signs of comprehension or sympathy, to one more face of the type which seems to have put on its expression to match its immaculate, unwrinkled gloves, and asked,

"What new light has God given you through us?"

"Well, you see, it never occurred to me before that our Lord Jesus Christ was a working man."

Verily, not in the slums alone is dark, crass ignorance of the rudiments of Christianity found!

"Israel doth not know: my people doth not consider,"

"It is a people of no understanding."

When the glory which He had with His Father from the beginning circles round the Judgment-Seat where the Working-man of Nazareth is throned; when the books are opened and the trivial stories of the uneventful, non-accomplishing lives prove the tragedies of eternity; when the shipowners of Tyre and merchants of Sidon come up together under the same indictment with the London business men and New York stockbrokers who have never so much as cared to glance at miracles done at their doors, I would far rather have to stand as the advocate of the people who have never professed to know Him than as that of the people who failed to recognize on earth the very nature of the God they professed to serve!—*All the World.*

THE CHARACTER OF CRITICS.

Before listening to criticism on missions and missionary work it is very necessary to prove the motive and character of the critics. The *Missionary Review of the World* says, "The *London Missionary Chronicle* gives extracts from a letter a of visitor among the missions in the South Seas, who some time since had written a series of articles to one of the Sydney papers, speaking very contemptuously of missionaries and their work. This man was at that time, as he now admits, "a renegade, reprobate, and enemy of the gospel," and in the "bondage of selfish obduracy and vice," but having been converted to Christ, he makes a most humble confession, expressing the deepest regret and shame for the slanders he had uttered, and acknowledging that he had written statements about matters of which he knew nothing. There is room for more confessions of this kind from some who have disparaged missions when they knew nothing about them, or who were so in the bondage of sin that they were wholly out of sympathy with any efforts to promote righteous living. We have in mind at this moment an author whose recent cynical utterances about missions and missionaries in Japan would have little weight with the public if the full history of the man were known."

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

BOWEN MEMORIAL.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Friends of the *Bowen Memorial* will be interested to learn that the first fruits of the effort being made for the Fund in England arrived by the Mail of Oct. 15th in the shape of a Bill of Exchange for Rs. 160. With this amount came the promise that further subscriptions would be forwarded hereafter. By the same Mail a printed circular reached me, which is evidently being used in England as the Appeal issued by our Missionary Conference is being used here. After quoting from our Conference Appeal, this circular informs us: "In order to give effect to the proposal thus indicated, a preliminary meeting was held at the Office of the *Evangelical Alliance*, 7, Adam St., Adelphi, on Friday, the 7th Sept., at which were present Genl. Sir Robert Phayre, K. C. S. I., Genl. Field, and C. E. Chapman Esq., when it was resolved to invite subscriptions to the Bombay Memorial from Christian friends now in England, who knew George Bowen, either personally or through his writings, and have benefited by his Christian example and precept."

The circular is signed C. E. Chapman, Bengal Civil Service (Retired.)

This is encouraging news, and should lead friends of the Bowen Memorial in India to quicken their pace.

Yours very faithfully,

WM. BELL.

Here and There.

—The drink-habit is seriously increasing in France. There are now 400,000 wine shops in that country, or one to every 30 men. In 1862 the proportion of men lunatics from alcohol was 13 per cent, in 1885 it was 22 per cent, as regards women the number has increased from two to five per cent, and two-fifths of the inmates of the Parisian Asylums are there through drink.

—There is a possibility of Japanese missionaries being sent to Korea. The population is computed as high as 20,000,000.

"Personally I do not care a rush for Calvinism or Arminianism, or any other 'ism under the sun, save as corroborated by Bibleism, which is Christism. The Puritan theology, or any other theology, may go to the dogs—and ought to—unless it be the theology of Holy Scripture. "To the law, and to the testimony," that is our cry. If it be not in God's Revelation it shall not be in our creed: that is our motto. What we want is, and all that we want is, the 'faith once for all delivered unto the saints.'"—*W. Evans Hurndall, M. A.*

—Steady Christians, full of fire, are one of the great wants of the present day, men who will find out from God the work that He wants them to do, and who will then go forward in His strength, with a dogged, steadfast earnestness that nothing can turn aside. "Be ye steadfast," "he that wavereth in like a wave of the sea driven of the wind and tossed. Let not that man think that he shall receive anything of the Lord, a double-minded man and unstable in all his ways."

—Mr. C. H. Spurgeon describes the secret of the successful destruction of heresy as follows:—The doctrine of the Blood of the Lamb prevents or *scatters error.* I do not think that by reasoning we often confute error to any practical purpose. We may confute it rhetorically and doctrinally, but men still stick to it. But the doctrine of the precious blood, when it once gets into the heart, drives errors out of it, and sets up the throne of truth. You cannot be clinging to an atoning sacrifice and still delight in modern heresies. Those who deny inspiration are sure to get rid of the vicarious atonement, because it will not allow their errors. Let us go on proclaiming the doctrine of the great sacrifice, and this will kill the vipers of heresy. Let us uplift the cross, and never mind what other people say. Perhaps we have taken too much notice of them already. Go on preaching Christ crucified. God forbid that I should glory, save in the cross of the Lord Jesus Christ.

PASSENGERS ARRIVED

Per P. and O. Str. *Thames*, Oct. 22:

From London—Col F W Grant Lt Col Oldham Mrs and Miss Harrington Mrs Smitta Mrs Kitts Mrs Oldham, child and infant Mr W K Porter Capt S King Mr Mrs and Miss Spalding Col B A Cooke Miss Andrews Miss Pogson Miss Leonard Mr H G Binder Mr and Mrs Sexton and infant Mr Coles Mr Bel Baron Von Bolvren Miss F Andrews Miss Ramsay M. Pogson Mrs Bedford and child Mr J W Field Mr and Mrs Hammond Mr Boxall Sister Ellen Sister Eleanor Miss Mundle Pearson Mrs French Mr H Bamber Mrs Pomeroy and child Miss Terman Mrs Walsh child and infant Mr A S D Miss M Dyer Miss Browne Mr Perticin Mrs Cobb and two infants Mrs F Kivett Dr M H Smith Mr and Mrs McCarthy Mr D Cairns Col North Rev J McCullough Mr E R Logan Mr Pollatt and Mr C H Hallett.

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PASSENGERS SAILED

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Domestic Occurrences.

DEATH.

GLADWIN—Oct. 24th, at the Home of Hope, Grant Road, Dora, the beloved wife of W. J. Gladwin, aged 44 years.

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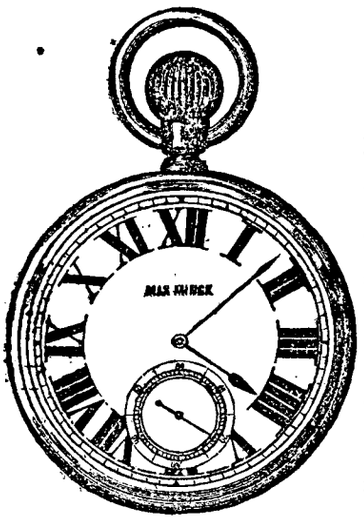

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